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A
Funeral Sermon

ON THE

D E A T H

OF

Miss REBECCA BLOMFIELD.

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A

Funeral Sermon

ON THE

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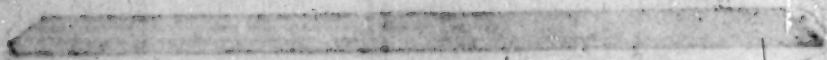


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Mrs REBECCA BLOMFIELD.



The Wisdom of considering our latter End.

A
S E R M O N,

P R E A C H E D A T

D E D H A M,

OCTOBER 20, 1776,

On Occasion of the much lamented Death of
Miss REBECCA BLOMFIELD;

WHO DEPARTED THIS LIFE,

OCTOBER 15, 1776,

AGED TWENTY-FIVE YEARS.

By THOMAS BINGHAM.

*The swift declining Day,
How fast its Moments fly!
While Ev'ning's broad and gloomy Shade
Gains on the western Sky.*

*Ye Mortals, mark its Pace,
And use the Hours of Light;
And know, its Maker can command
An instantaneous Night.*

Dodd. Hymn 130, ver. 1, 2.

C O L C H E S T E R :

Printed by W. KEYMER, [Price 6d.]

W. Musgrave

D. E. D. H. A. M.

October 1776

On the 10th of the month of October 1776

Mrs Rebecca Blount

Wm. Blount this day

October 1776

AGED TWENTY FIVE YEARS

THOMAS BINGHAM



COLLECTED

Printed by W. Kaye, (Pike & Co.)

S E R M O N, &c.

DEUT. XXXII. 29.

O that they were wise, that they understood this, that they would consider their latter end!

THE words of our text are a part of what is called the song of Moses, in which both the mercies and the judgments of the Lord towards his professing people Israel are represented and described. In the preceeding verse Moses had represented the nation of the children of Israel in general, notwithstanding all the great and wonderful things the Lord had done for them, and the glorious salvation he had wrought out for them, in delivering them out of their hard bondage in Egypt, as a nation void of counsel, and as being destitute of true understanding; as being therefore destitute of wisdom to counsel and direct themselves, and as being so void of understanding, that they felt no disposition in their minds to apply to others for counsel; he there-

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fore

fore represents them as a company of madmen or fools, who rashly and furiously go on in such courses, which have a tendency to lead them to nothing but ruin. But in the words of our text, the prophet Moses expresses his ardent desire and vehement wish, that these Israelites might be made truly wise, that they might be favoured with a spiritual knowledge and understanding of divine things; might know and understand those things which related to their truest interest and happiness, and that they might be brought to an attentive and serious consideration of their latter end.

It appears from these words of Moses, that it is a point of the highest wisdom for men to be brought seriously to consider their latter end, to think what will become of them when they pass out of time into eternity, and to see to it that they are fitted and prepared by grace for a happy and blessed exchange of worlds, whenever it pleases the Lord to call them hence; that so it may go well with them at last, and that they may go off the present stage of action with comfort and joy. It also appears from these words, that not to be concerned that we are prepared for death and eternity, is an evidence of the greatest folly and stupidity: it is an evidence that men are void of wisdom and counsel, that they are destitute of all true understanding. If it is the wisdom of men seriously to consider their latter end; then it must be their folly not to consider it, and to act as if they were to live in
this

this world alway. What greater folly can a man be guilty of, than to live in the neglect of that which is the most conducive to his future eternal happiness? Surely, the greater the concern is, the greater must be our folly and madness, if we allow ourselves in the neglect of it: nevertheless this is the folly and madness which the bulk of mankind are guilty of; they have no true concern about their latter end, about a dying hour, or what will become of them when they enter into a future state of eternal existence; at least they have no such concern about it as to be engaged and influenced to make, under the influences of divine grace, a suitable and timely preparation for death and eternity. There are indeed some of them whom God suffers to live for many years, and perhaps gives them such prosperous years as furnish them with occasion to rejoice in them all; but alas! they forget the days of darkness, which are many; they regard not the state of their precious and immortal souls, nor how things stand between God and them, nor how it is like to be with them when they launch out of time into eternity. And I could earnestly wish that this were not the case of some in this assembly, notwithstanding we profess to believe the certainty of another life, of a future eternal state of existence. We live and enjoy good; but do not many of us put far from us the evil day, as the prophet's expression is, *Amos* vi. 3? God spares us, whilst many others are cut off; but are we truly concerned

that we are fitted and prepared by divine grace for a dying hour and for an eternal world? I am afraid not. Are there not some of us who have no concern that matters are set right between God and our souls, and though we have set many things right with respect to the things of time, yet have set nothing right with respect to eternity, with respect to that state on which we shall enter, when we go hence, and are no more seen? Are there not some of us who have scarce entertained a serious thought in our minds with respect to death, judgment and eternity? I am afraid there are.

I am persuaded it was the design of our young Friend in making choice of these words as the subject of her funeral discourse, to rectify this disorder of our minds, to cure us of the folly we are so prone to be guilty of, and to excite and stir us up to a serious thoughtfulness about our latter end, and to engage us to rest in nothing short of the comfortable hope and clear scriptural evidence, that we are fitted and prepared by divine grace for another and better world, whenever it shall please God to call us hence. The Lord had fitted and prepared her, we have just reason to believe, for another and better world and state; death and eternity were no ways terrible to her; she had just reason to believe that God had accepted her person, pardoned all her sins, and wrought a divine and supernatural change in her heart, and that she was sanctified throughout, in spirit, soul and body, and thereby made

made meet for the inheritance of the saints in light. She was sensible that all this flowed from the sovereign mercy and distinguishing grace of God to her soul, in and through the infinitely meritorious undertaking of the Lord Jesus Christ; and therefore she expressed her most admiring thoughts of the sovereignty and riches of divine grace towards her, and was concerned to give him the whole praise and glory of the change that was wrought in her. She often said in the time of her confinement, ‘ I am a guilty perishing sinner in myself; I have nothing at all to recommend me to the favour of God; I trust only in the meritorious undertakings of the Lord Jesus Christ for acceptance in the sight of God, and for the bestowment of all that grace which I stand in need of in the present life, and for eternal life and happiness in a future state’. And as we have reason to believe that our young deceased Friend was blessed with a sure title to the heavenly world, through the merits of Christ, and was made meet and fit for it by a special work of grace upon her heart; so it was her desire that her surviving RELATIVES and FRIENDS, NEIGHBOURS and ACQUAINTANCE might be brought to a serious thoughtfulness about their latter end too, and might be concerned that they are also fitted and prepared for Death and Eternity.

The method I propose in further handling the words I have read to you, as the Lord shall be pleased

pleased to give me assistance, and as the limits of the present exercise will permit, is as follows:

I. To shew what we are to understand by the latter end spoken of in our text, which is the duty of men to consider.

II. To shew what we are to understand by considering our latter end.

III. To shew that true wisdom consists in a serious and due consideration of our latter end.

IV. To shew that it is the highest degree of folly for men not to consider their latter end.

V. To suggest a few motives, in order to excite and stir us up to a serious consideration of our latter end. And,

VI. Conclude with some improvement.

Ist. I am to shew what we are to understand by the latter end spoken of in our text, which it is the duty of men to consider. And,

1st. By the latter end here spoken of, we may understand the time of death. And this may be called our latter end, as it the latter end of our present state of existence, and what puts a final period thereto. The time of death may be called our latter end, as it is the end of our present state of existence, puts a period to all our present connections and enjoyments, cuts us off from our dearest RELATIVES and FRIENDS, and dissolves the union which had subsisted between the soul and body.

2dly. By the latter end here spoken of, we may in a more especial manner understand our future state of existence. We are not to imagine that

that the Israelites are called upon simply to consider death, without any respect to a future state; for if it was not for a future state of existence, on which the soul immediately enters as soon as death has done its office upon the man, it would hardly be worth while to spend much time in the consideration of it, since death, upon this principle, would not only put an end to the present state of our existence, but would also, were it not for a future state, put an entire end to our existence. Whereas the Israelites are put in mind, (vid. *Peters* on *Job*, p. 276) that their chief wisdom consisted in considering their latter end, or looking forwards to that state of existence, which should take place as soon as their present state of existence ceased, and in being concerned that they were fitted and prepared by grace, and by a course of real piety and religion, for a better state of existence than ever they enjoyed in the present world. Moses says, ‘O that they were wise, that they understood this, that they would consider their latter end!’ But how are we principally to understand this earnest and vehement wish, that they would consider their Acherith, or, their latter end? Are we to understand by it merely that he wished they might consider their own death? This, surely, would be scarce worth their considering, had they no expectation of a future state: nor could it serve to whet their courage, but the contrary. Were they then to consider the many glorious things that were promised to them as a nation,

nation, and inhabitants of the land of Canaan, upon supposition that they kept their allegiance to God, and were concerned to keep and observe his law? Or the still more glorious things that were laid up for the true Israelites, in some grand future period, and in another state? They must be heroes indeed, (I might have said, perhaps, romantic heroes) if they could be greatly influenced by what was to befall their nation a thousand years or more after they were dead, and at the same time believe that they themselves should become nothing, should be void of all sensation and perception. It is true, indeed, it has always been held as a mark of a generous mind, to be greatly concerned for posterity. But then, what is remarkable, this regard for posterity, of which the noblest natures have the strongest feelings, has, by men of the best sense, been urged as no inconsiderable argument of a future state of existence. If Moses, therefore, cherished the one principle in the Israelites, we have all the reason in the world to believe that he cherished in them the other also. And as the doctrine of a future state of blessed existence is naturally apt to inspire courage into the hearts of those who really believe it, and who are enabled by divine grace to act in the views and prospects of it, it may better help us to understand the connection between the words of our text and the following verse of this song. ‘O that they
 ‘were wise, that they understood this, that they
 ‘would consider their latter end’, or, consider
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the certainty of a future state of eternal existence! 'How should one, that is, in the views of it, chase a thousand, and two put ten thousand to flight!' Thus, by the latter end spoken of in our text, we may reasonably understand our future state of existence. And this is what the children of men are seriously called upon to consider, that so they may act as in the views of a future eternal state, where men shall be either happy or miserable for ever. But this leads me,

II. To shew what we are to understand by considering our latter end. Moses says, 'O that they, that is, the Israelites, were wise, that they understood this, that they would consider their latter end!' And I would adopt this earnest and vehement wish of Moses, with respect to the Israelites, and apply it as expressive of my earnest and vehement wish with respect to all those who are assembled together at this time, and upon this solemn occasion. O that you were wise, that you understood this, that you would consider your latter end! That you would consider that death and eternity are before you; that it is but a little while, and you must exchange worlds, and take a final farewell of all your present connections and enjoyments. But what are we to understand by considering our latter end? Why,

1st. By considering our latter end, we are to understand our serious thinking of, or meditating upon our latter end. In this sense the word

consider

consider is made use of, in 2 *Tim.* ii. 7. where the Apostle says, in a way of charge to Timothy, ‘consider what I say;’ that is, think seriously of what I say, and let thy attentive meditations be fixed upon it. In like manner when it is represented as the duty of men to consider their latter end, there is included in it, that they should seriously think of death, of the certainty, importance and solemnity of it, and how it’s like to go with their souls, when death has done its office upon them; that they should fix their serious and devout meditations upon this important and interesting subject.

2dly. By considering our latter end, we are to understand our taking an impartial view and serious survey of it, so as to take special notice of it, and to observe it. We should take a view and survey of death as it is in itself the king of terrors, and as it is an inlet to an awful and miserable eternity, as it is the fruit and effect of sin, and a part of the curse of a broken and violated law. We should take an attentive view of death also, as the sting of it is removed from believers by the death of Christ, and as it comes to them as a new covenant blessing. We should take a view of the future eternal state, as it will be to the wicked a future eternal state of misery, and as it will be to the truly righteous a future eternal state of blessedness. Thus, the word *consider* is made use of to signify the taking of a view or survey of a thing, observing the nature and true state of a thing, in *Lev.* xiii. 13, where it is said,

saïd ‘ Then the priest shall consider: and behold,
 ‘ if the leprosy have covered all his flesh, he shall
 ‘ pronounce him clean that hath the plague: it
 ‘ is all turned white: he is clean.’

3dly. By considering our latter end, we are to understand an holy resolution and determination of soul, in a dependance on the strength of divine grace, that we will make it our solicitous care and concern to be fitted and prepared for death, and for a future happy state of existence. Thus the word *consider* is made use of to signify, to resolve or determine, *Judges* xviii. 14. where its said, ‘ Then answered the five men, that, or
 ‘ who went to spy out the country of Laish,
 ‘ and said unto their brethren, do ye know that
 ‘ there is in this house an ephod, and teraphim,
 ‘ and a graven image, and a molten image?
 ‘ now therefore consider what ye have to do.’ That is, resolve and determine what ye will do. In like manner when Moses wishes that there was such wisdom in the Israelites, as that they would consider their latter end, he may be understood as wishing in an earnest and vehement manner, that they were concerned and enabled, in a dependance on the influences of divine grace, to resolve and determine that they will labour to grow in a fitness and preparedness of soul for a dying hour, and for an eternal state of happiness. And I heartily wish that every one in this assembly may be brought to such a holy resolution and determination; that you may resolve, in the strength of divine grace, that you will

will give no rest or peace to yourselves, till you have just reason to hope and conclude that you are brought into a state of peace and reconciliation with the justly offended Majesty of heaven and earth; that you are reconciled unto him through the blood of a Redeemer's cross; that all your sins are washed away in the fountain of his blood; that a divine and supernatural change has passed upon your souls, that old things are passed away, and all things are become new; that you exercise a genuine repentance for all your sins, and a lively faith in the Lord Jesus Christ, as the only sacrifice and propitiation for sins; that you give up yourselves to God as persons who are alive from the dead, that you walk as become the redeemed of the Lord, that you take off your eyes from beholding vanity, and that you set your minds and affections on those things that are above, that you are growing in a conformity to the divine image and likeness, and thereby are growing in a fitness and preparedness of soul for a comfortable death and a blessed eternity.

4thly. By considering our latter end, we are to understand a serious and affecting remembrance of it, or calling of it to mind. We should so consider our latter end, as seriously to remember that we are dying creatures, and that we are hast'ning apace to a future eternal state, either of happiness or misery and we should do this, that our hearts may be deeply affected and powerfully impressed with a sense of our latter end;

end; with a sense of the vast importance of death and eternity. In this sense the word *consider* seems evidently to be made use of, 1 Sam. xii. 24. where it's said, 'Only fear the Lord, and serve him with all your heart; for consider, that is, remember, how great things he hath done for you.' Here the word *consider* is evidently made use of to signify, remember; and the design of the word is to shew, that it was the duty of God's professing people to call the great things which God had done for them to remembrance, that their hearts might be affected and impressed with a suitable and becoming sense of them. In like manner we should so consider our latter end, as to call to remembrance that we must shortly die and leave this world, and launch into a world of separate spirits, where we shall be either unspeakably happy or inexpressibly miserable. Thus I have shewn what we are to understand by considering our latter end. I come now,

III. To shew that true wisdom consists in a serious and due consideration of our latter end. This is evidently included in the words of our text, in which Moses expresses his ardent desire and vehement wish, that the Israelites might be so wise, as to understand this, even to consider their latter end. And as we are mortal and accountable creatures, and must exist for ever, either in a state of endless happiness or eternal misery, it must necessarily be a point of the highest wisdom for us seriously to consider our latter end,

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whether

whether we take that phrase as expressive of the latter end of the present life, or whether we take it as having an ultimate reference to a future endless state of existence. It must be our highest wisdom so to consider our latter end, as to be prepared to die in the Lord, and to be ready to launch forth into an eternal state, that so things may go well, eternally well with us, in another and better world. That this is our highest wisdom, will evidently appear, if we consider that this is the way to go off the present stage of life with comfort, and the way to secure, through the sovereign mercy and special grace of God, in and through the infinitely meritorious undertakings of the Lord Jesus Christ, the eternal interests of our precious and immortal souls.

But as none can have this wisdom unless it be given them from above, since we are naturally prone to put the thoughts of death and eternity far from us; it highly behoves us to be earnest and importunate in our supplications at a throne of grace, that the Lord may be pleased to vouchsafe unto us that divine and spiritual wisdom, and that special and efficacious grace, whereby we may be taught to consider seriously our latter end, may be concerned that we are fitted and prepared for death and eternity, that so we may have the comfortable hope and the chearful expectation, that when our souls launch out of time into eternity, they shall enter into a state of perfect holiness and complete happiness in the heavenly world; shall enter into that rest which
God

God has prepared for his people above, where all sin and sorrow shall be done away; where there shall be no more pain, sickness, disease or death; where all tears shall be wiped from our weeping eyes by the gentle hand of the compassionate God himself, and where all our present mournings shall be turned into songs of immortal joy. This was the wisdom that it pleased the Lord to make our young deceased Friend a partaker of; in consequence of which she could look death in the face with comfort, and look into an eternal world with joy. May the Lord make us partakers of this wisdom too! May the Lord enable us to consider our latter end, and give us the comfortable hope that death will not find us in a graceless and christless state and condition! Thus I have shewn that true wisdom consists in a serious and due consideration of our latter end. I come now,

IV. To shew that it is the highest degree of folly for men not to consider their latter end. For when Moses says, 'O that they were wise, that they understood this, that they would consider their latter end'; there is necessarily included therein, that as true wisdom consists in men's duly considering their latter end; so their folly consists in not considering it. And indeed there cannot be a greater point of folly than for men not to consider their latter end. It evidently argues men to be totally destitute of true wisdom and counsel, of true knowledge and spiritual understanding. For if it is the wisdom of men to consider

consider their latter end, the natural consequence of this is, that it must be their folly not to do it; it must argue that they are guilty of the most shameful and notorious folly and stupidity. This is strongly attested by the inspired writer, Moses, in the words of our text; for when he says, ‘ O ‘ that they were wise, &c.’; it necessarily implies, that all those persons act in the most stupid and foolish manner imaginable, who are not concerned to consider their latter end. And, indeed, what can be a greater piece of folly, than for a man to live in the neglect of that which is of so much weight and importance for him to mind, as that of his latter end must be acknowledged to be, but which, alas! the generality of mankind habitually live in the allowed neglect of? What can be of so great concern, as what will become of us in a future eternal state? And, surely, the greater the concern is, the greater must a man’s folly be in living in the neglect of it. And yet this is the folly, the inexpressibly great folly, which the generality of the human race are perpetually living in the practice of; they mind not their latter end; they are not concerned about a dying hour, and an eternal future state of existence; at least they do not so mind or regard the hour of death, and a future state, as to make it their great care and concern that they are fitted and prepared both for the one and the other. Does God spare their lives day after day, and year after year, and favour them with many seasons and opportunities of grace,
with

with many calls and invitations to consider their latter end, and make it their solicitous concern, that they are fitted and prepared for death and eternity? He does; yet they pay no regard to the state of their souls, nor how matters stand between God and their souls, in reference to another world. And have we not great reason to fear that this is the folly of great multitudes of those who make a visible profession of religion, and who profess to believe the certainty of a future eternal state of existence? yea, are there not some even in this little assembly, who go stupidly and thoughtlessly on in a course of sin, without any serious, abiding and prevailing thoughtfulness about their latter end? Though mankind in the general profess, that they are hast'ning apace to the grave, the house appointed for all living, and that their souls must eternally exist in a future state either of happiness or misery; yet how unconcerned are they to be fitted for a dying hour, and an eternal state? How ready are we to put the evil day far from us, to imagine that it will be a long while before we shall be called out of time into eternity? And are there not some even in this little assembly that must be conscious to themselves, if they will but suffer their consciences to speak, that they have never been truly concerned to have matters set right between God and their souls; yea, that they have been so far from this, that they have hardly entertained one serious thought about death, judgment and eternity, nor made the least
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provision for a state of future and eternal happiness; but, on the contrary, are going madly and stupidly on in a course of sin, making the wicked and ungodly of the world their chosen companions, such as have nothing of the fear of God before their eyes, and who are therefore likely to harden them in sin, and make them fit for the flames of eternal fire? If there are any such now hearing me, as I am greatly afraid there are, it is my fervent wish and my earnest prayer to God for them, that they may be made truly and spiritually wise, that they may understand this, and may be taught to consider their latter end, and what will become of them when they launch out of time into eternity. But I proceed now,

V. To suggest a few motives, in order to excite and stir us up to a serious consideration of our latter end. And we should seriously consider that our latter end will assuredly come whether we consider of it or not. We must all die, and enter upon a future eternal state of existence, whether we seriously consider of it or not.—We should seriously consider, that it is but a short time, and God only knows how short, when death will come, do its office upon us, and send us into a future eternal state, whether we will or no, whether prepared or unprepared, whether saints or sinners, whether in or out of Christ. We should seriously consider, that it will go well only with those in a future state of existence, who have seriously considered their latter end here, and who have been concerned
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and enabled, by divine grace, to lay up for themselves a good foundation against the time to come.—We should also seriously consider, that it will go eternally ill with those foolish and stupid sinners in a future state of existence, who have not considered their latter end here. ‘Say ye to the wicked, it shall go ill with them: for the reward of their hands shall be given them.’ And ‘upon the wicked God shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup.’—We should also consider, that God is now furnishing us with the means and seasons of grace, and that he is now publishing and proclaiming, ‘behold, now is the accepted time, and behold, now is the day of salvation.’ He is, therefore, furnishing us with suitable means to bring us to a serious consideration of our latter end, which are admirably calculated to excite and stir us up to a preparation for it, if we have but hearts to make a suitable use and improvement of them.—And, finally, we should seriously consider, that these helps and advantages for a future happy state of existence will for ever cease when death comes, and finds us unprepared for eternal glory. Death will cut us off from all the means of grace; and, therefore, if we are not concerned and enabled to make a suitable use and improvement of them whilst here, our state and condition will be eternally wretched, as soon as we pass out of time into eternity. But I come now,

VI. To conclude with some improvement.
And,

1st. From what has been said we may infer that those persons only are truly wise, wise in the account and estimation of the infinitely wise God, who are enabled by divine grace so to consider their latter end, as to be prepared for it. They only are truly wise, who have closed in with Christ, accepted of the mercy of God in him, and who are sanctified and made meet for the inheritance of the saints in light.

2dly. From what has been said we may infer that all those persons are fools, in the account of the inspired writer, and in the account of God himself, who do not so consider their latter end, as to make it their principal care and concern to be prepared for death, and for an eternal state of happiness and glory. These persons may be ready to look upon those as fools who are supremely concerned about their souls and an eternal state, and who make religion their delightful work and employment; but they will find at last that they themselves were the fools, whilst those whom they looked upon and regarded as fools will be found truly wise.

3dly. From what has been said we may infer, that those persons who have been enabled by divine grace to consider seriously of their own latter end, do earnestly and vehemently wish and desire that others may be brought to the same serious and religious consideration of it. Thus Moses, in our text, who was truly concerned

cerned about his own latter end, was compassionately concerned for the welfare of the children of Israel, and earnestly wished and desired, that they might be made so truly wise, as seriously to consider of their latter end.

4thly. From what has been said we may infer, that it is a great consolation to mourning FRIENDS and RELATIVES, when they have just reason to hope and conclude, that their deceased FRIENDS and RELATIVES were such as had considered their latter end, and were fitted and prepared by grace both for a comfortable death and for a blessed eternity. This, we have just reason to believe, was really the case of our young deceased Friend, (Miss BLOMFIELD) who expressed, even in the immediate views of her departure, a comfortable view of eternal glory, and said, 'Come, Lord Jesus, come quickly.' And, surely, this ought to be considered as matter of strong consolation to her mourning RELATIVES and FRIENDS.

5thly. Let us be concerned to improve every instance of death and mortality among our FRIENDS and RELATIVES to the begetting and increasing of that wisdom which consists in the serious consideration of our latter end. Every fresh instance of death is a solemn call to us to cultivate and improve this wisdom. And the present instance of death and mortality, which gave occasion to this discourse, should be improved, not only by the aged, but also by the young, for the cultivation and improvement of

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that wisdom, which consists in a serious and due consideration of our latter end, and in a concern that we are fitted and prepared by divine grace for death, judgment and eternity. Let me call upon the young surviving RELATIVES and FRIENDS of the deceased, and all the young in this assembly, to look upon and regard this present bereaving stroke of God's hand, this present instance of death and mortality, as a loud call in providence to excite and stir you up to a serious consideration of your latter end. You see, by this present instance of death, that youth is no security against the attacks of the king of terrors; and why then should any of you stupidly go on in a course of sin and folly, and entertain no serious thoughtfulness about the important change which death will soon make upon you, and that eternal world either of happiness or misery which your souls must soon enter upon? May the Lord deliver you, my dear young Friends, from such a dreadful infatuation of mind! May the Lord give you that wisdom, whereby you may understand this, and may consider your latter end! And may the Lord give you a sure title unto and a real meetness and fitness for another and better world, that so, whenever death does its office upon you, whether sooner or later, an entrance may be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ! *Amen, and Amen.*



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